



Center for the Evangelical United Brethren Heritage

TELESCOPE - MESSENGER

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THE CENTER STORY

by Elmer J. O'Brien

The Center for the Study of Evangelical United Brethren History was established in October 1979 under the leadership of President John R. Knecht and by action of the Board of Trustees of United Theological Seminary. An Advisory Board of twelve members was appointed to direct its affairs: J. Bruce Behney, Arthur C. Core, Donald K. Gorrell, Frederick D. Hill, John R. Knecht, Mary McLanachan, James D. Nelson, John H. Ness, Jr., Elmer J. O'Brien, John Reed, Audrie E. Reber, and K. James Stein. Elmer J. O'Brien was appointed Director of the Center to administer its program and activities.

To help launch the establishment of the Center and to celebrate the publication of a new denominational history, a Founders' program was established. One hundred thirty-four persons and churches subscribed to become "Founders." In this connection a celebration and dinner were held in December 1979 to recognize the publication of J. Bruce Behney and Paul H. Eller's *The History of the Evangelical United Brethren Church* published by Abingdon Press.

By the late 1970s it had become apparent that aspects of the EUB heritage would be lost unless some organization or institution made a special effort to save it. The General Commission on Archives and History of the United Methodist Church was conducting an oral history project, interviewing bishops and other judicatory officials. It was believed that a similar project, focused on EUB history and church life, would make it possible to preserve significant aspects of the denominational heritage. The General Council on Ministries of the United Methodist Church, headquartered at Dayton, became interested in the project and agreed to fund it if qualified persons and other resources could be found to conduct the interviews and direct the project.

The oral history project was conducted 1980-1982. The purpose of the recorded conversations was to accumulate information concerning persons, events, and movements in the EUB tradition before the

memories and experience of those still living were lost.

For a fuller description of the project in which more than eighty persons were interviewed, the reader is referred to the article by Dr. Donald K. Gorrell which appeared in the Summer 1995 issue of *Telescope-Messenger*.

In the course of conducting oral history interviews it was discovered that many of the interviewees had records, papers, and manuscripts which they wished to deposit in an archive. The official repository for collecting materials relating to the heritage clearly rests with the general church and annual conference Commissions on Archives and History. However, individuals were reluctant to deposit their materials in a distant archive. They also felt that their papers should be in the same depository as their oral history interview. In view of these circumstances and with an urgent concern that valuable documents not be lost, the Center adopted a policy of accepting and collecting archival materials important to the denominational tradition. During the past fifteen years a significant collection of such resources has been acquired which richly complements the seminary library denominational collection of more than 7,000 volumes of books, periodicals, pamphlets, microfilm, and other media. It is believed that this collection is second only to that of the United Methodist Church Archives at Drew University, Madison, New Jersey, which retains the holdings of the former Historical Society of the Evangelical United Brethren Church.

The Center has sponsored two symposia in keeping with its purpose of fostering interest in EUB studies. The first was on "Women in New Worlds: The EUB Tradition," held in April 1980. The second was the Jacob Albright Festival held in May 1983 commemorating the 175th anniversary of the death of the founder of the Evangelical Church.

The Center has also sponsored two quadrennial consultations in conjunction with the General Conference of the United Methodist Church. The purpose of the consultations was to link the minority

status of the Central European Conference churches and their members with the minority status of the former EUB Church in the American religious experience. The first consultation was held at St. Louis in 1988. The theme was "The Mission of Methodism in Europe: Aspects of a Minority Church."

Bishop Franz Schaefer of Switzerland and Dr. Franklin Littell of Temple University were the resource persons. The second consultation was held at Louisville in 1992 with the theme "The Mission of Methodism in a New Europe." Bishop Rudiger Minor of Germany and Dr. Paul Mojzes of Rosemont College were the resource persons.

While the Center was successful in collecting denominational materials and sponsoring meetings for the exchange of ideas, the Advisory Board believed that more could be accomplished. In 1988 it proposed a new name, The Center for the Evangelical United Brethren Heritage, to avoid the antiquarian perceptions suggested by "The Study of History" and to reorganize its program under three categories: saving the heritage, studying the heritage, and promoting the heritage.

A major handicap in running an effective program was the lack of a means of communication. Accordingly, a newsletter to be published semi-annually, the *Telescope-Messenger*, was launched with the first issue published in November 1990. Under the editorship of Dr. Calvin H. Reber, Jr., its purpose was to interpret the EUB tradition accurately, helping to preserve its integrity and to appropriate the heritage in contemporary, ecumenical terms understandable within the United Methodist ethos. A large variety of articles, announcements, and commentary were published during the four years of Dr. Reber's editorship, including materials on missions, hymnody, camp meetings, higher education, and ministry. With the Winter 1995 issue the editorship was passed from Dr. Reber to Dr. Donald K. Gorrell.

The establishment of the *Telescope-Messenger*, which is mailed to some 3,500 individuals and churches, made possible a means of developing memberships in the Center. Initially, memberships were established at \$10 per year to help defray the

costs of printing and distributing the newsletter. In 1994, the category of basic membership was redefined and four additional levels of membership were established: basic membership at \$10-\$24.99; Supporting at \$25-\$49.99; Newcomer-Seybert Associate at \$50-\$99.99; Albright-Otterbein Associate at \$100-\$499.99; and Life at \$500 or more. The response to this membership program has been outstanding, enabling the Center to underwrite its basic costs and providing for the establishment of an endowed fund to ensure the future.

In 1992 the family and friends of Audrie E. Reber established a memorial fund in her memory. The income from this fund is currently devoted to offering annual prizes to students in institutions of higher education who write the best papers on some aspect of EUB history, theology, or church life. One purpose of this prize is to encourage students, who might not otherwise be familiar with the tradition, in the study and interpretation of the EUB heritage. This is a fitting memorial to Audrie Reber since she was an active churchwoman, a published historian, and a charter member of the Center's Advisory Board.

Over the past seventeen years a number of persons have served on the Advisory Board in addition to the organizing group. These include: Robert L. Frey, Norman Klump, Alberta MacKenzie, Bishop Paul W. Milhouse, Harriet Miller, Millard J. Miller, Okechukwu Ogbannaya, J. Steven O'Malley, Edward Roslof, Paul Schrodt, Lynn Turner, Vera Turner, Mary Lou Wagner, Mary Lou Warner, and Newell J. Wert. These persons have been instrumental in guiding the Center's development and in laying a solid foundation for its future. An indication of the growing recognition which the Center is receiving is demonstrated in the choice of Dayton as the site for the 1996 meeting of the Historical Society of the United Methodist Church. On November 16-18 the Center will host this meeting celebrating the 50th anniversary of the union which produced the Evangelical United Brethren Church in 1946. The Center has developed from a small local group conducting an oral history project to an organization with an international membership hosting a major denominational gathering.

Getting it Right

In the Summer 1995 issue, page 2, column 2, in the long quotation "Fredericksburg, Maryland" is an accurate copy from the book cited. However, the Proceedings of the General Conference of 1901 indicate that it met in Frederick, Maryland.

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Editor: Donald K. Gorrell; Managing Editor: Martha M. Anderson; Editorial Committee: Donald K. Gorrell, James D. Nelson, Elmer J. O'Brien

Thanks Betty

Betty A. O'Brien has served as Managing Editor of the *Telescope-Messenger* since its first issue in November 1990, and now ends that important work as she retires from her full-time position as Reference Librarian at United Theological Seminary, March 1, 1996. A trained librarian with experience at a number of institutions, Betty was Director of the library at St. Leonard's Franciscan Seminary in suburban Dayton until it moved elsewhere. She has co-edited published bibliographies with her husband Elmer and has been research assistant for several of Leonard Sweet's books. Betty's substantial study of the Lord's Supper in American Methodism was presented at the American Theological Library Association in June 1992 and published in its *Summary of Proceedings* and printed in two parts in the June 1993 and January 1994 issues of *Methodist History*.

Her ability to transform materials in various forms into the format she created for *Telescope-Messenger* is remarkable and simplified an editor's work. Martha M. Anderson, Administrative Assistant to the Faculty at United Theological Seminary, has assumed the duties of Managing Editor beginning with this issue. While we shall miss Betty, we rejoice with her as she retires to a new condominium apartment in Boulder, Colorado. Thanks Betty for your major contribution as Managing Editor of T-M and to the larger work of the EUB Center.

EARLY DAYS OF THE EVANGELICAL CHURCH IN THE CANADIAN WEST MEMORIES AND REFLECTIONS

By Kenneth W. Krueger

There are few more exhilarating sounds to an eleven-year-old boy than the distant whistle of a train on a snowy and wintry night. Although it is now well over sixty years ago, the sight and sound of that winter's night have not diminished.

This was no ordinary train and no ordinary winter's night. The train was the Canadian Pacific Railroad's proud "Transcontinental Limited" coming in from the west coast. On the train was a man I dearly loved—my father. He had been gone more than a month visiting the pioneer churches under his care.

Since he was home only one hundred days a year, his homecomings were memorable and poignant occasions.

As Dad alighted in Regina, Saskatchewan from one of the twenty coaches, he was not difficult to spot—a tall well-built man in his 40s wearing a buffalo coat worn also by the Mounties and a Persian lamb cap. He lifted and embraced my blond sister in his arms, then my younger brother, and finally myself. My brother and I fought over who would carry his suitcase—the loser got Dad's tattered briefcase. We walked home over a mile in the sub-zero cold oblivious to the temperature and wind chill.

All day long Spotty, our pet Airedale, had waited at the kitchen door for the return of his master. We could hear him barking before we entered the back door. Did my mother have a chance to embrace her sadly missed husband? Spotty was jumping up and down on my father and when his greeting was concluded, my mother had a chance to embrace her beloved husband.

It was now almost midnight and we sat down to our delayed evening meal—homemade bread and vegetable soup. After we ate, we had our evening family worship. Dad read from the Bible and we all knelt in prayer, giving thanks for father's safe return. Spotty joined us in prayer, his eyes closed and his paws covering his nose. We arose from our knees and sang the old hymn, "My Faith Looks Up to Thee." We went to sleep that night with grateful hearts.

Evangelical Beginnings in Northwest Canada

My father, Dr. W. W. Krueger from Wisconsin, in 1927 was appointed by the Board of Bishops of the Evangelical Church to be the first Superintendent of Missions of the newly established Northwest Canada Conference. He served for twenty years and during that time many new congregations were formed. Young men entered the ministry and the church became indigenous.

This new ministry was among German-Russian immigrants to Canada and their neighbors of German ancestry who had moved from Ontario to western Canada. In the east, the latter had belonged to the Evangelical Church in the Kitchener region west of Toronto, where they were served by pastors who preached in German and English. Reverend L. H. Wagner was the first Presiding Elder of the pioneer churches in western Canada.

The German-Russian newcomers were German Pietists who had moved to Russia in the 18th century at the invitation of the Empress Catherine the Great, a

German princess who married Peter, the Grand Duke of Russia, and succeeded him. Her dreams of making Russia a world power included importing hard-working German peasants to settle the Volga region. They were known as Volga Germans or German Russians.

These industrious German people kept their language and culture, including their religious faith—Lutheran and German Pietist. Seeking religious freedom, their descendants emigrated to the Dakotas and western Canada at the end of the 19th and beginning of the 20th centuries.

The German Pietists were mostly without trained clergy, lived a godly life, and had a devout respect for the Bible and the primacy of a personal faith initiated by conversion and strict spiritual discipline. Their religious experience was similar to that of John Wesley, who was profoundly influenced by German Pietism.

A Vast and Lovely Land

The Northwest Canada Conference embraced Manitoba, Saskatchewan, Alberta, and British Columbia. Dad's territory was over 1300 miles long and 400 miles wide!

The Canadian prairies are called "The Breadbasket of the World," growing premium hard spring wheat. Farms are often thousands of acres measured in terms of sections, a section being 640 acres. North of prairies is the rolling "bush" country and then the forests and lakes of the north. To the west is the most spectacular scenery in the world—the majestic Canadian Rockies. Across the continental divide are the fruit valleys of British Columbia ending with Vancouver, the largest seaport on the Pacific Coast.

On the prairies the cold is extreme, blizzards ferocious, but the sun shines almost daily. Weather changes quickly, melting the snows in a matter of hours. On a bright February morning when I preached at the Little Plume, Alberta, church it was minus 20 degrees. At noon when I left, the snow was melting and it was 55 degrees above zero.

Travel in the early days was mainly by train. Roads before World War II were unpaved, the black clay known as gumbo was greasy and slippery when wet. Dad often traveled by sled and horses, with relay teams on long stretches. More than once he was lost in the blinding blizzards.

One time when I accompanied my father, the two of us were sleeping in a granary on a metal post bed which protected us from the scampering mice. Our

hosts were in the process of building a house on the rolling prairies. Suddenly I heard a weird, eerie sound—Oooo—Oooo—Oooo. "What's that, Daddy?" I asked as I clung to him. "Son, let's go out and see," he calmly replied. There under the pine trees were three coyotes serenading the moon. (I never knew my father to be afraid. He was the greatest man I ever knew.)

Depression and Drought

In 1931 the Great Depression began. Although Prime Minister Bennett promised prosperity, farmers could not afford gasoline for their cars so they removed the engines, hitched their cars to horses, and called their gasless vehicles "Bennett Buggies."

Added to the depression was the seven-year drought. Grasshoppers would invade a field and strip it in a few hours, reminding one of the biblical plagues. Evangelical preachers shared the hardships of their parishioners. Dad was paid in part with eggs, chickens, ducks, and geese. Tons of clothing were donated by Evangelical churches in Ontario. Few complained about either the weather or the poor economy.

In spite of the hardships during the depression years, the churches grew, tithing continued, three new camps were built and paid for. By 1941 Dad's Northwest Canada Mission Conference had 49 organized congregations, 23 missions, 2,203 members and 21 dedicated clergy (Paul Eller, History of Evangelical Mission, p. 315).

Some Characteristics of the Churches

1. Many Had Come Out of Trial and Persecution. The scars of the Bolshevik persecution followed these emigrants from Russia and Eastern Europe. Many had lost loved ones. There was the same sense of reverence and almost melancholia I felt when visiting the churches in China. Prayers were accompanied with tears, and the old German hymns were sung with deep feeling.

2. Congregational Life. As in the old country, few congregations had a resident pastor and the laymen were often the preachers and teachers. Several times a year they had meetings called "Brüder Versammlungen" or brotherhood meetings in which they would drive hundreds of miles to hear the laymen exposit the Scriptures. Even the pastors were not allowed to speak without permission.

There was nothing lukewarm about the religious expression of these early pioneers. Singing was often

without hymn books and dominated by male voices singing all twelve verses of a favorite, "Gott ist Die Liebe" ("God is Love").

Revivals would last for weeks, at which many were called into the ministry so that they had a surplus and exported clergy to the U.S.A. During prayer time all prayed at once until suddenly as if on cue all stopped. Conversion was a requirement for church membership. Church attendance exceeded the membership in most churches. Finances reflected tithing. Most churches had a Wednesday night prayer service as well as a Sunday evening service. As in this country many years earlier, the men sat on one side and the women on the other. The men took communion using the common cup and then the women.

3. Fervor and Fighting. These churches were not perfect, just as we discover when we read Paul's letters. Dead churches do not fight but alive churches often are afflicted with quarrels and factions. Dad was often called to settle disputes between "the brethren." The Germanic temperament can be stubborn and opinionated, and occasionally was expressed in fist fights. After peace was made, the men would ask each other for forgiveness, tearfully embrace, and exchange what the Bible calls "a holy kiss." Perhaps it was the German-Russian psyche or the trait of the western pioneers, but there was a directness and bluntness in speech and manner. More tact and diplomacy could have been practiced in settling disputes. But I did not see the hypocrisy and pretense we find in a more "cultured" society.

4. Transitions in Church Life. In the early days most services were spoken and sung in the German language. The children of these immigrants were educated in Canadian schools with British traditions. The young people preferred the English language to be used in church while their elders maintained that German was the language of heaven. World War II almost completed the transition to English.

During the drought and depression many farmers moved to the more temperate climate in British Columbia. There was also movement from the country to the cities. New churches were built in the modern Canadian cities of Calgary, Edmonton, Medicine Hat, Saskatoon, and Vancouver. A Bible college that provided basic educational training for both laity and clergy was formed in Medicine Hat.

In Retrospect

My father and the early pioneer missionaries did not put family first but God. This is contrary to all our thinking today. I grew up with an absentee father and my mother went through loneliness of separation without self-pity.

There are abiding values from our pietistic heritage and demonstrated in Evangelical beginnings in western Canada: a personal experience of Jesus Christ, a reverence for the Scriptures, an emphasis on godly living, a respectful attitude in church, the practice of family worship, kindness to neighbors, hospitality to strangers, courage of one's convictions, generosity in giving, reverence for elders.

Hope was a prominent element in the theology of these people who came out of the Communist persecution and also poverty. Like the early Christians they were a futuristic people—they had the hope of heaven and a constant anticipation of Christ's triumphant return.

THE EVANGELICAL SCHOOL OF THEOLOGY By Newell J. Wert

The symbol of the continuing presence of The Evangelical School of Theology at United Theological Seminary in Dayton, Ohio, is the beautifully appointed Breyfogel Memorial Chapel with its Gothic architecture and stunning windows. One of those windows depicts the handshake that marked the union of The Evangelical Church and the Church of the United Brethren in Christ in 1946.

At that time there were two theological schools of The Evangelical Church, the Evangelical Theological Seminary in Naperville, Illinois, and the Evangelical School of Theology in Reading, Pennsylvania. The merger of the Evangelical School of Theology and Bonebrake Theological Seminary in 1954 came eight years after the Evangelical United Brethren union when their resources were joined on the Dayton campus. Four of the five faculty members of the Reading, Pennsylvania, institution moved to Dayton, and together with the eight Bonebrake faculty formed a uniquely strong faculty in which the members' competencies complemented each other very nicely. Both schools were at the height of their numerical strength and faculty achievement at the time of union, and the growth of the new institution continues until the present time.

Early Years

The Evangelical School of Theology had its formal beginning in 1905 when the Department of Theology of Schuylkill Seminary (later, Schuylkill College) in Reading, Pennsylvania, was set up as a graduate professional school. It continued as a department of the college and did not take the name, "The Evangelical School of Theology," until 1919. Those years, however, were a time of exciting growth and the development of an identity as a graduate school of theology. Additional courses enriched the curriculum with such topics as Systematic Theology, Hermeneutics, Homiletics, Church and Sunday School Organization, Social and Economic Problems, Comparative Religions, and Biblical Archeology. Clearly, the school was part of the general movement of theological education in America and the awakening of the churches to the social questions of the day and to the importance of understanding other religious traditions.

By 1923 the Pennsylvania Department of Education authorized Schuylkill College to offer the Bachelor of Divinity degree to those students who had completed the full college course and the regular curriculum of the theological school, which at that time was one year. It is interesting to note that until 1867 there had been a General Conference prohibition against theological education. The denomination had certainly come a long way in its view of an educated clergy.

Maturation

The second major period in the life of the school had its beginnings in 1927 when the three-year theological curriculum was inaugurated and a two-year Christian Workers' course was started. A separate catalogue had been issued for the first time in 1924, and in 1927 Bishop S. C. Breyfogel became the school's first president. Until 1941 the presidency was a part-time position held by a Bishop of the church.

In 1929 the Bishop S. C. Breyfogel Building was completed on the campus of Albright College, the successor to Schuylkill College. The Breyfogel Building was a complete facility with library, chapel, classrooms, offices, dormitory, and recreational facilities under one roof. The additional resources of the college mitigated any sense of smallness of size, and the cultural opportunities and educational resources of the college enriched the life of the seminary community.

This productive period saw the growth of the faculty and the development of a financial base for the school. Dr. J. Arthur Heck came to the faculty in 1923 to teach theology and remained until 1934 when he was elected to a general church office. Other well-respected faculty were added, most notably Dr. Raymond W. Albright, Church Historian and great great grandson of Jacob Albright; Dr. F. W. Gingrich, Greek and New Testament scholar; Dr. Michael E. Ritzman, New Testament scholar; Dr. A. Roger Kratz, Practical Theologian; and Dr. Charles A. Mock, Theologian.

By 1938 The Evangelical School of Theology was a significant part of the theological school community in the United States and became a charter and accredited member of the American Association of Theological Schools. Dr. Kratz, appointed to the faculty in 1920 to teach Historical and Practical Theology, was dean of the school from 1926 to 1941. His appointment as dean marked a significant movement in establishing permanent leadership. When he retired, his office was combined with that of a full-time resident president.

The Heck Years

In 1941 the trustees elected the first resident, full-time president, J. Arthur Heck, who had served as General Secretary of the Board of Christian Education of The Evangelical Church from 1934 until his return to the seminary. Dr. Heck was responsible for the growing strength of the school in the post-World War II period, and the school came to bear the mark of his strong personality. With a doctorate in theology from Drew University and a background in educational administration in The Evangelical Church, Dr. Heck was a rare combination of scholar, teacher, administrator, and friend. He brought to his new task as president vision and energy as well as a capacity for administrative detail. He was a prodigious worker with an exceptional, broad range of skills.

This was a period of vision and expansion. Dr. Heck presided over the transition from an older, illustrious faculty to a new generation, with a determination that the faculty would be educated at the best institutions. Thus the new faculty had or were in the process of completing doctorates at Princeton, Drew, and Boston.

The faculty represented a functional combination of fields: Dr. Heck taught Theology and Evangelism, Raymond W. Albright taught History and Missions, Irvin W. Batdorf taught New Testament and Preaching, Harry A. DeWire taught Christian

Education and Social Ethics and directed the Field Education program, and George W. Frey, Jr., taught Old Testament and Pastoral Theology.

Drs. Heck and Albright brought exceptional wisdom and experience to the seminary community, and the younger faculty brought the enthusiasm of their own studies and fresh perspectives in their fields. All were excellent teachers and role models for the students. Dr. Batdorf was an inspiring teacher whose animated presentations were coupled with clear and teachable paradigms for students to use in their parishes. His foray into the technological age with the use of a Webcor wire recorder for homiletics is well remembered. Dr. DeWire instituted an innovative Field Education program in which students carried out projects in their parishes. A number even undertook chaplaincy roles in hospitals. He is well remembered for his ability to translate abstract ideas into memorable diagrams and for the humor that punctuated his teaching. Dr. Frey had a special ability to make the Bible usable to students in preaching. His archeological interests enlivened biblical study, and his years as a parish pastor gave a special quality to his teaching. What was especially appealing to students was the example and standard of scholarship set by the faculty coupled with their concern for the local parish. Dr. Albright was well-known as a church historian beyond the denomination, and at the time of the seminary merger accepted a faculty position at the Episcopal Theological Seminary in Cambridge, Massachusetts.

Students of the period were for the most part pastors of churches and most were older persons who had been in the ministry for some years or had changed careers. During and after World War II a larger number of younger students entered directly from college. Students tended to spend several nights a week in the dormitory rooms that were part of the seminary building. Commuting was, however, a way of life for the student body, some coming from as far as the Pittsburgh area each week. The student body was rather close-knit by virtue of the small size and the location of the residence facility.

One of Dr. Heck's most prominent characteristics was his drive for excellence. This was evident in everything at the school: the physical appearance of the facility as well as the quality of the library, the curriculum, and the faculty. He was a man of culture and ecumenical spirit. A leader in the religious community of Reading, Pennsylvania, he served for a period as president of the Reading Council of Churches. He sought every opportunity to expose seminary students to classical music and theatre. In

the later years he organized and led trips to New York City for seniors to experience the arts as well as to participate in seminars at the famed Bellevue Hospital.

Through the years, both before and after Dr. Heck became president, the leading divinity schools of the country were the models followed. Library holdings, curricular offerings, educational style reflected the cutting edge of theological education. At the same time, the combination of piety with learning, outreach, and social concern that characterized The Evangelical Church was evident in the faculty of The Evangelical School of Theology.

Language and culture were strong bonds in many small churches of The Evangelical Church through much of the school's history. Annual conferences were small enough to foster close ties among the clergy, and leadership at the General Conference level maintained close relationships. So also, the ties between the School of Theology and the denomination were close. The church supported the seminary financially almost fully, and the faculty were seen as resources to the church.

At the time of seminary merger in 1954, The Evangelical School of Theology was poised to enter a new and exciting phase with Bonebrake Theological Seminary in The Evangelical United Brethren Church. The combined schools represented exceptional strength. Dr. Heck, in his characteristically modest style, accepted the role of Vice President and Professor of Theology, and Dr. Walter N. Roberts, then President of Bonebrake, became President of the new school, United Theological Seminary.

ABOUT THIS ISSUE

Elmer J. O'Brien will be retiring in June after twenty-eight years as Librarian and Professor at United Theological Seminary. His leadership as Director of the Center for the Evangelical United Brethren Heritage since its beginning has been an added responsibility he carried gracefully, along with editing several bibliographies and active roles in professional library associations.

Kenneth W. Krueger, after ministering in Wisconsin, moved to Dayton, Ohio to be an editor and author for The Otterbein Press, and then long-time pastor of Fairview United Methodist Church, where he is now Pastor Emeritus. He edited *The History of the Evangelical United Brethren Church* by J. Bruce Behney and Paul H. Eller.

Newell J. Wert, a 1950 graduate of The Evangelical School of Theology, is Emeritus Vice Chancellor, Dean, and Professor of Ethics at United Theological Seminary. After retirement he continued to teach ethics courses until this year and serves actively on the Advisory Board of the Center.

Wayne E. Barr is Professor Emeritus of Old Testament Interpretation at United Theological Seminary. He lives in Trotwood, Ohio, a suburb of Dayton, and is active at Fairview United Methodist Church, where he chairs the Mission Committee and teaches a church school class.

ANECDOTAGE

During my final term as a student at Bonebrake Seminary in the fall of 1945, the United Brethren Board of Missions met at First Church in downtown Dayton. June and I were invited to a banquet honoring veteran missionaries for their years of service.

Those honored were Dr. and Mrs. J. F. Musselman (Africa), Dr. and Mrs. C. W. Shoop (China), Dr. and Mrs. B. F. Shively (Japan), and Dr. and Mrs. H. W. Widdoes (Philippine Islands). The evening program was chaired by Dr. S. G. Ziegler, executive secretary of the United Brethren Foreign Mission Society.

Dr. Ziegler introduced Dr. Widdoes, the keynote speaker, who recounted his request, when he first went to the Philippines in 1903, to bypass Manila and go directly to the provinces. The Mission Board told him to begin work in Manila, but when the Widdoes arrived in the islands, beyond the board's reach, they went into La Union province where he saw the greater need. This began a successful mission which soon spread to other provinces, setting the course for United Brethren missions in the Philippines for decades.

Dr. Widdoes' formal speech opened with three short sentences, and he said, "That's my speech—now for the illustrations." His unorthodox address was very moving and enlightening. I still remember my impression of that servant of God who gave such service in such unusual ways.

Dr. Samuel Ziegler, mentioned above, served from 1921 to 1958 as an executive of the United Brethren and the Evangelical United Brethren Church Boards of Mission. In addition he was a dedicated member of Fairview Church in Dayton, where he served as scouting chairman, trustee, teacher of a boys' class, and later teacher of an adult class. His gentle manner, deep commitment to the church, and concern for the needs of people around the world made him an effective leader of Christian mission.

At the Fairview Church centennial in 1987, Dr. Carl Eschbach, a former Fairview pastor, and Dr. Ziegler (then 85) spoke in the Sunday Service. Dr. Ziegler impressed the congregation with his knowledge of contemporary world issues and social conditions and his zeal for missionary outreach.

The following Tuesday, when Ziegler attended the meeting of his service club, Don Longenecker, his long-time neighbor and close friend, told Ziegler that an acquaintance who heard him on Sunday had said, "I just heard an 85-year-old man give the damndest missionary sermon I've ever heard!" Dr. Ziegler, who would never consider using such an adjective, dubiously accepted the remark as a compliment.

Dr. Widdoes and Dr. Ziegler, so different in style and manner, but equally effective in mission, demonstrated the exciting diversity of talent of persons who have witnessed to the gospel.

Wayne E. Barr

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